

# Inheritance Of Panngaderreng Cultural Values In The Buginesein Makassar City In Islamic Education Perpective

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## Abstract

This dissertation discusses the inheritance of Panngaderreng cultural values in the Bugis community in Makassar City in the perspective of Islamic education, especially for teenagers. The details of the sub-problem are how the efforts and implementation of the inheritance of panngaderreng cultural values (ade', talk, rapang, wari, sara'), the factors that support and hinder, as well as the results of the efforts and implementation of the inheritance of panngaderreng cultural values in the Bugis community in Makassar City. in the perspective of Islamic education. The research methodology used in this dissertation is a qualitative type, the approach method is based on cultural theories, the Islamic education science approach and other supporting fields of science such as a normative theological approach, a psychological approach, and a sociological one so that an interdisciplinary approach is included. The data refers to field research which is supported by library research. Data obtained by meeting informants with data collection procedures through observation, interviews and documentation, the location of which is in Makassar City. The research that has been done, it is concluded that the inheritance of Panngaderreng cultural values in the Bugis community in Makassar City in the perspective of Islamic education, especially for teenagers, that efforts to inherit cultural values are still carried out by parents, teachers and all elements of society, although there are still obstacles. and complex obstacles in the inheritance of these cultural values. The Panggaderreng culture is still very much needed by the youth of the Bugis community in Makassar City, so to preserve these cultural values, it is necessary to synergize parents, teachers and all elements of society to instill these cultural values humanely by setting an example and participating in strict supervision and supervision. sustainable.

**Keywords:** Culture, Panngaderreng, Bugis

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## Introduction

Indonesia is a pluralist-multicultural (plural) country with different historical and life backgrounds. Not only religion and race, the culture also has many variations. This plurality inspires a culture with a plurality of values. Where the value-laden culture is the original work of the Indonesian people, which is unique in the archipelagic context, which is closely related to values; honesty, firmness, courage, patriotism, work ethic,

morality and belief in God Almighty, so that as a Bugis people they are always able to place and position themselves wherever they are.

Culture as stated in the Law of the Republic of Indonesia Number 5 of 2017, article 1 that, culture is all laws relating to creativity, taste, initiative, and the work of the community. The culture that lives in a society is a picture of the mindset, behavior, and values held by that society. Bugis culture, which grows and develops with the community, is included in the category of regional culture. The position of regional culture according to the 1945 Constitution of the Republic of Indonesia (UUD RI) is very important. In the explanation of the 1945 Constitution, it is stated that the old and original culture found in regions in Indonesia is counted as the nation's culture. According to Kontjaraningrat, in the book *Bahaking Rama*, every culture contains the values of Islamic education, both in the aspect of aqidah, sharia aspect (worship and muamalah), as well as the value of the moral-tasawwuf aspect (Rama, 2013).

Being a long and interesting conversation by academics, scholars, and figures from various religions in the country, Prof. Mattulada (2015) stated that the order of norms originating from the *panngaderreng* has been slowly collapsing, the values and system of norms that have been passed down by scholars of the past from generation to generation, are increasingly being displaced. The phenomenon of social life in Makassar City lately tends to no longer show characteristics as a continuity of past Bugis cultural values. The main values of Bugis culture are no longer "grounded", no longer have vitality in people's lives and it was emphasized by the South Sulawesi poet, Husni Djamaluddin, that the main values of South Sulawesi culture that came down from the sky with *to Manurung* have been abandoned, floated back up again. *to the sky belongs to the gods* (Rahim, 1995).

The history of the journey of the people of South Sulawesi, has given many colors of the life of world history, both in human relations with their creators, fellow humans, and with their environment. This interaction is very influential on changes in a person's status so that the role of parents and other elements of society is to participate in providing supervision of all kinds of actions and actions that can undermine cultural values that have been passed down from generation to generation by Bugis ancestors.

In this study, the researcher provides a study limit to provide a more focused picture of the activities that have been carried out in the field, so that the researcher has a handle when conducting research. The main problem in this study is, How is the inheritance of *panngaderreng* cultural values in the Bugis community in Makassar City in the Perspective of Islamic Education. In order for this study to be directed, the main problem is divided into several sub-problems; (1) How are the efforts/implementation of the inheritance of *panngaderreng* cultural values (*ade', talk, rapang, wari, sara'*) in the Bugis community in Makassar City in the perspective of Islamic education?; (2) Supporting and inhibiting factors for the inheritance of *panngaderreng* cultural values in the Bugis community in Makassar City; (3) What are the results of the efforts/implementation of the inheritance of *panngaderreng* cultural values in the Bugis community in Makassar City?

## **Theoretical Review**

### **Inheritance of Panngaderreng Cultural Values** **Pengertian Pewarisan Nilai Budaya Panngaderreng**

The word inheritance in the Indonesian dictionary comes from the word inheritance which gets the prefix *pe* and the suffix *an* (inheritance) which means: the process, method, or act of inheriting, bequeathing is giving inheritance to (people who are entitled to inherit), while An heir is a person who is entitled to receive the inheritance of a deceased person, as well as the word inherit: a person who inherits from an inheritor (heir) in the form of inheritance, namely something that is inherited in the form of inheritance

such as heirlooms, inheritance (Indonesian Dictionary Editorial Team, 2008). The term inheritance is a process of giving either in the form of inheritance or inheritance, which is given to people who are entitled to receive or who inherit an inheritance, to be used according to their needs.

Cultural inheritance to generations carried out by its predecessors did not look at the transmission (forwarding) of cultural values, not merely talking about the methods used but rather the values that were passed down, so that people who passed on these values had the ability to empathize and understand that was quite adequate. In the cultivation of these cultural values, the element of coercion is often felt in transferring values, however, the planting technique is carried out solely so that the next generation does not underestimate the importance of actualizing cultural values in everyday life. According to Borgatta, that: Socialization refers to the process of interaction through which an individual acquires the norms, values, beliefs, attitudes, and language characteristics of his or her group.

It means: Socialization is related to the interaction process in which an individual acquires the norms, values, beliefs, attitudes, and language of the group (Hindaryatiningsih, 2016). Borgatta's opinion is very relevant in transmitting cultural values, where an heir and the inheritor must have interaction between them so that the inherited values can be accepted and attached to the child.

The inheritance of Bugis cultural values combined with the values of Islamic teachings becomes a very profitable marriage of two values, Islam is used as part of social identity to strengthen previous identities (Wekke, 2013). The researcher considers that Bugis culture benefits from the values of Islamic teachings, which lead to humanizing humans, and teaches Bugis people to know the Gods seuwaE in Islam.

Article 1 of the law; It is stated that, culture is everything related to creativity, taste, initiative and the work of the community. Culture is the result of human mind, the basis for the formation of the human personality which is obtained from the results of human struggle against two strong influences, namely Saman and nature which is evidence of human victory in creating peace in order to overcome various problems of life and harmony and harmony in society, nation and state for the sake of achieve true safety and happiness. Local culture is an ancestral heritage that is passed down for the creation and operation of the joints of life in the community. The local culture mentioned above can be recognized in the form; (1) Religious activities and religious ceremonies are expressed in four kinds of beliefs that exist among the people of South Sulawesi when Islam has become the official religion and before the arrival of Islam, namely animist beliefs, beliefs of dynamism, beliefs of spirits, beliefs of seuwwaE gods (Faisal, 2012). ); (2) The system of social organization, for example the system of customs that was run by the Bugis kingdom in Segeri, used to mean malebbi and malempu, namely glory and honesty. Morals are the main target of the rules, so that the goals and objectives of the ceremony will be achieved properly (Lathief, 2016); (3) The knowledge system, namely the procurement and development of a museum is an institution or institution that can be used by the community to gain additional knowledge, especially knowledge related to the past through objects of human heritage (Rahim, 2009); (4) The livelihood system, namely that the Bugis people start from simple jobs to jobs that require sufficient knowledge or high skills, so that there should be no unemployment in Bugis countries (Bahrum, 2015); (5) The system of technology and equipment, that Bugis nature (geography) which consists of oceans, beaches, lands, hills, mountains, rivers and lakes. All of that needs to be prepared with skills with technological knowledge (Bahrum, 2015). Must be owned by the Bugis to cultivate and manage the land; (6) Language, namely the Bugis people always uphold the old literary treasures in Indonesia known as the adage that reads: "because the mouth of the body perishes." be careful what you say. The words are based on the truth that in speaking we are dealing directly with humans who are not only bodies, but have souls that move reason, thoughts, and tastes. So that the language we give birth to does not only touch the ears (body) but penetrates into the soul. In hasanah

paseng or Lontara Bugis it is stated that: "Idi' padatta rupatau, iyami yaseng tau narekko mekessingngi adatta lao ri padatta. Nasaba' adaemi patuoki, adaemi nariasekki tau, ada to pakessingi sesumpungetta, enrengnge mappassisala pada rupa tau." It means: all of us humans, what is meant by humans if they can speak well to each other, because it is speech that makes us live, it is speech that makes us called human, it is speech that improves family relations, and it is speech that separates us. as a human (Bahrum, 2015); (7) Art in Bugis society is very diverse, between literature which is quite monumental, among sure'na indare patara. In Bugis literature, sure' is a sacred genre of Bugis literature. While pau-pau is free prose whose form is secular in nature. Stories about Islamic religion use the term sure', for example sure' makkellu'na nabitta (saga of the shaved prophet), sure' panrita sulesanae (saga of wise scholars). La Galigo, which is a traditional religious work of all Bugis converts to Islam, is also called sure' (sure' Galigo) (Rahman, 2014).

### **Panngaderreng Cultural Elements**

According to Mattulada (2015), panngaderreng is an order or norms. In addition, Panngaderreng includes aspects called the system of norms and customary rules, namely ideal things that contain normative values. , also contains elements that cover all activities of human life, behave and regulate the infrastructure of life in the form of material and non-material equipment.

The explanation of panngaderreng according to Mattulada (2015) above illustrates that panngaderreng culture is an order in the form of norms, rules, regulations that are directly related to customs, culture, religion and other normative values, so that a person is able to place himself, not only do it directly but participate in dissolving themselves in carrying out existing cultural values according to the norms or habits of society as social beings who are required to live side by side in the midst of differences. Panngaderreng as a guide in regulating the life of the Bugis, is divided into five main elements ade', rapang, talk, wari, sara'. Among the five types of law in Bugis society, the first four laws are products of the traditional law of the `Bugis, while sara' is the law that was born later after Islam permeated and was integrated into the political system of the Bugis kingdoms taken from the book Assikalaibineng h. 5. (Rahim, 1995) The five main elements include:

#### **Ade' (Social Institution)**

Ade' is one of the aspects of panngaderreng, which regulates the implementation of the system of norms and customary rules in the life of the Bugis, or all social norms and values that include personal and social, which complement each other to build understanding in the sense of a system in Indonesian society and culture in carrying out the role of life and cultural development to date (Mattulada, 2015). Ade' includes all the efforts of the Bugis to actualize themselves in common life in all cultural fields. Every aspect of culture contains an aspect of ade' and contributes to the panngaderreng. It is a concretization or embodiment of a cultural aspect of the Bugis people.

#### **Speak (Judgment)**

Talking in panngaderreng are all circumstances related to judicial issues which are aspects of panngaderreng which question the rights and obligations of everyone in the interaction of life in society which contains normative aspects, in regulating the behavior of every legal subject, someone in the wider environment to interact reciprocally (Mattulada, 2015).

#### **Rapang (Law)**

The word rapang in Latoa is referred to as one of the joints of Pangadereng, it is rapang that strengthens the state, for example, parables, similarities and figures of speech (Mattulada, 2015). However, it is not entirely correct, because the law only contains the meaning of written law, while it has a broader meaning. The law in the written sense has been included in a summary whose contents function as; (a) Stabilizers; like a law, it keeps the steadiness, uniformity and continuity of an action consistent from the past to the present and the future; (b) Material comparison; in the absence or non-existence of norms or laws governing certain matters, the function of rapang is to compare a decision in the past that has occurred, or a kind of jurisprudence; (c) Protective equipment in the form of pamali-pamali or paseng or a kind of magic repellent that functions: (1) protects public property from individual disturbances and (2) protects a person from dangerous conditions (Mattulada, 2015).

The three things mentioned above have a role in strengthening the state, so that it is easy to stabilize the country on the wheels of government so that it can run according to people's expectations. The function of rapang as a stabilizer of society in the state, the obligation of the ruler to magetteng ri rapangnge means that as a ruler must have firmness and consistency in carrying out the laws and all regulations that exist in the country with full confidence and confidence without changing in making decisions.

### **Wari' (kinship)**

Wari is an act of mappallaisenge (knowing the difference). Wari according to its lexical meaning is nothing but a type that distinguishes one from another, a selective act, an act of organizing or bringing order, also functions to regulate the structure and levels and determine kinship relations. However, wari does not only address the issue of heredity and stratification of society alone, but has other functions that are broader in scope, in general, wari has a protocol function and includes: (a) Maintaining lines and lineages that form the stratum of society in society or regulate concerning heredity through marital relations, (b) Maintaining/maintaining the arrangement or placement of things according to the proper order, and (c) Maintaining/maintaining familial relations with the king of one country with other countries so that it can be determined which one is old, which one is young in tata pangadereng (Mattulada, 2015).

### **Sara' (Sharia)**

Sara' is a sign of the entry of Islamic law into the life of the Bugis people. With the acceptance of sara' as one of the elements of pangadereng, then she becomes his "soul". The soul is the main element that is very decisive in the life of the Bugis community. The inclusion of sara' as one of the elements of pangadereng means that this element is integrated into pangadereng and becomes a very decisive core. As a result of that, various old beliefs and traditions that have become part of people's lives, such as ways of worship and meditating ceremonies, are offered to ancestral spirits. Also maintaining sacred places, ceremonies to descend to the fields, ceremonies to establish or move to a new house, other prominent things in megalithic society (monuments/structures made of stone). prominent or people who are considered to have influence in society (Mattulada, 2015) It has been Islamized or adapted to the concepts of Islamic teachings.

### **Islamic Education in Pangadereng Cultural Values**

The value of Islamic education in the pangadereng cultural element can be traced in terms of ta'dib as a term to refer to activities or processes that take place in Islamic education. This ta'dib term is Arabic although it implicitly means the term tarbiyah and the term ta'lim, but explicitly has a fundamental difference. Term al-Tarbiyah in oral al-Arab, rooted from three words, namely; raba-yarbu which means to

increase or grow, rabiyyah-yarba which means big, and rabba-yarubbu which means to improve (mansur th). In the author's view, the first meaning indicates that the essence of education is a process of student growth. Second, education contains a mission to raise the soul and broaden one's horizons, third, education is to nurture and protect students.

### **The Content of Islamic Education in the Panngaderreng Culture**

The Bugis people have long been known to have a life system and Panngaderreng cultural values, which they use as guidelines in living household, social, religious and state life. As explained earlier that one of the things that is used as a guide, direction, or guide in carrying out the daily life activities of the Bugis people is religion, where religion, especially Islam, is a complement and complement to the panngaderreng culture so that it becomes the perfect guide in directing and guiding descendants. Bugis society to create harmonious social conditions.

### **Islamic Education Responsibility for the Inheritance of Panngaderreng Cultural Values**

Islamic education is considered urgent because with it humans will become better towards insan kamil, is one aspect of the overall teachings of Islam which aims to create pious servants of Allah in order to achieve happiness in the world and the hereafter. The basics of the formation and development of Islamic education, first and foremost, are the Qur'an and the Sunnah.

In the midst of the progress and development of social media, society is faced with multi-dimensional changes, the role of parents, community leaders, religious leaders, traditional leaders and existing educational institutions will be increasingly difficult and complex, with the emergence of moral decadence such as free sex, corruption, intolerance that many carried out by highly educated people whose effects are quite disturbing and make this nation and country experience lagging behind various aspects of other countries (Siraj, 2006). The shift in cultural values in society is the responsibility of Islamic education. The task of education is to prepare students for tomorrow by instilling local cultural values so that they can shape children's character in everyday life.

### **Supporting and Inhibiting Factors in Planting Panngaderreng Cultural Values**

#### **Supporting Factors**

In the midst of global progress and development, the world of Islamic education nationally is also experiencing challenges in various aspects, including ideological, political, economic, socio-cultural, defense and security and religion itself. The challenge experienced in the field of Islamic education is the inheritance of panngaderreng cultural values in the joints of people's lives so that seriousness is needed in developing human resources, providing more optimal educational facilities and infrastructure.

The implementation of character education cannot be separated from moral values, both the local culture of the nation and religious norms and values. A nation that upholds the norms and values that exist in religion and the principles of the nation's culture will always firmly maintain the character of its nation as a fortress. Education is one of the strongholds of the resilience of the values of the nation's character, therefore character education in schools needs to be carried out in an integrated manner in learning and regulated in the curriculum (Idris, 2014). According to Rasid Yunus, the supporting factors in the process of change and shift in cultural values are social capital and social identity/identity (Yunus, nd).

#### **Inhibiting Factors**

The era of globalization is an obstacle for the world of education. Khaeruddin Kurniawan details the various challenges facing the world of education in this globalization era; (1) The challenge to increase added value is how to increase national work productivity as well as economic growth and equity, as an effort to maintain and improve sustainable development; (2) To conduct comprehensive research on the era of reform and changes and shifts in the structure of society from an agrarian-traditional society to a modern-industrial society and information and communication and what are the implications for improving and developing the quality of life of human resources (HR); (3) Challenges and increasingly fierce global competition, namely increasing the nation's competitiveness in producing quality creative works as a result of ideas, inventions in the mastery of science, technology and art; (4) Challenges to the emergence of new invasions and colonialism in the field of science and technology that replaces invasion and colonialism in the political and economic fields (Kurniawan, 2017).

## **Materials and Methods**

### **Types of Research**

This type of research uses descriptive qualitative research, which produces descriptive data, sourced from writing or expressions and observable behavior from humans (Ashshofa, 2007). To obtain accurate data and to facilitate the research process in the field, a systematic methodology is needed, so that the results found are of high quality in a scientific way to obtain data with certain purposes and uses, which have scientific, rational, empirical, and systematic characteristics. (Sugiono, 2009). Qualitative data obtained from this field research will produce descriptive data exposure, the data is then reviewed or exploratory.

Where this type of descriptive research focuses on efforts to describe an event that is still ongoing today or an event that has a long-term broad influence. The object under study is described accurately so that it is able to reveal various objective realities as well as the reality of the meaning behind the object. The supporting theory that is often used in qualitative research is phenomenology, where this term is used by some scientists to refer to an objective approach (Mulyana, 2008). This theory directs that what researchers want in research activities, how researchers interpret various information that has been extracted and recorded, all depend on the theoretical perspective used.

### **Research Sites**

The research location chosen was the city of Makassar, South Sulawesi Province, the selection of this location was because the shift in the Panngaderreng culture was very prominent in the city, Makassar as a big city in eastern Indonesia, and in accordance with the object under study, namely Bugis teenagers, mostly inhabiting the city of Makassar. South Sulawesi province, although basically, the Bugis are not a native tribe in Makassar but are immigrants, the arrival of the Bugis in Makassar due to various factors, both as traders, studying, and so on. The location choice of Makassar city by researchers was based on temporary observations that the city of Makassar is the capital of South Sulawesi Province which according to the researchers' temporary analysis there has been a shift in panngaderreng cultural values in the people of Makassar city, this is what researchers can witness firsthand about this phenomenon in the community, also witnessed through social media and other media.

### **Research Approach**

The method used in this research is qualitative method. Qualitative research methods aim to understand a unique individual or situation in depth and enable a researcher to identify cases in a more informed

manner in social or group events. Researchers have the opportunity to capture effectively the various nuances and patterns that occur in the events studied. In this study, the author uses an empirical and ethnographic approach, a socio-cultural approach; (1) Empirical approach, which is approaching the problem under study in accordance with the reality that lives and occurs in society by using field research methods and techniques in describing the study of the cultural values of the Panngaderreng community, especially teenagers in the Makassar city area; (2) Socio-cultural approach, namely an effort to approach the problem under study by understanding the problem based on the environmental and cultural context.

### **Data Source**

In this study, data were obtained from two sources, namely, primary and secondary sources (Arikuntoro, 2010). As the type of data to be analyzed in this study. The primary sources are leaders and local governments who are involved in inculcating panngaderreng cultural values in the youth of the Bugis ethnic community. Meanwhile, secondary data through the study of books that have become documents and research results related to the cultivation of panngaderreng cultural values will be described in more detail as follows: (1) Primary data is data that is directly obtained through interviews and survey results in the field related to the research objectives. What is meant here is data sourced from documents and research results on panngaderreng such as interviews obtained directly from the main informant, namely the Bugis ethnic youth who inhabit or live in the city of Makassar. For primary data, a data source is needed by determining information that is considered to understand the problem under study. Primary sources include teenagers who will be the target of the research itself, including: Al-Qur'an Education Park (TPA) Children, Mosque Youth who are Bugis ethnic; (2) Secondary data referred to here is data obtained from complementary informants Primary data sources are sourced from what is seen and witnessed in the field through observation. Or data sourced from various elements of society who have been selected as research informants such as traditional leaders or government elements related to this research, and data obtained by the authors through reading results in various literatures or library materials such as books, journals and research results and other information. which has to do with Panngaderreng cultural values related to Islamic education, which is a support and additional information for the primary data. The information or sources of research data are: Community Leaders, Religious Leaders, Educators, Youth Leaders, parents, culturalists and local governments who are related or directly involved with the activities of inculcating local cultural values related to the Panngaderreng culture, either because of their duties or because moral responsibility it bears in society.

### **Method of Collecting Data**

Data collection in qualitative research seeks to determine the breadth of the subject's social life coverage using various data sources. The data and materials obtained are then collected to improve understanding of the phenomenon under study or to help researchers present the findings obtained by researchers in the field (Irawan, 2006). From the results that have been found, researchers can draw conclusions from it.

The data collection techniques used in this study are:

### **Interview**

Interviews or interviews must be conducted in depth (Indepth Interview) so that accurate and accountable information is obtained. According to the interview is a process of communication interaction between two or more people which is carried out as a process of obtaining information for research purposes by means of direct questioning with the informants under study. Fred N. Kerlinger, interview is a face to face



interpersonal role situation, when someone, namely the interviewer, asks questions designed to obtain answers that are relevant to the research problem to someone being interviewed, or the respondent. Interviews can also be used for three main purposes: a) Can be used as an exploratory tool to help identify variables and relationships, propose hypotheses, and guide other stages of research. b) Become the main instrument in research. c) Can be used as a crutch or complement to other methods (Moment & Mania, nd). Interview (interview) is a form of verbal communication such as a conversation that aims to obtain information (Nasution, 2006).

### **Documentation**

Documentation, namely the data collection method that researchers use serves to find, study, and categorize various references and scientific literature related to the problem and scope of research. It is intended to obtain theories, concepts and information through text books, lecture notes, research journals, website access on the internet, and so on that have relevance to the research problem. Documentation is also a data collection technique that already exists, has passed or secondary data. Where a person lives to take or copy existing data, which is considered related to the research variable. Documentation of data retrieval can be for data in the form of writing, pictures, works and others (saat & mania, nd).

### **Observation**

Observation, is one of the important tools for data collection in qualitative research. These observations are based on the research objectives and research statements. Based on the two forms of involvement, namely participation and observation, observation is divided into four types, namely: complete participant, participant as observer, nonparticipant/observer as participant, and perfect observer. Also observation is the observation of an object being studied directly or indirectly, to obtain data that must be collected in research (Satori & Komari, 2011). While the purpose of observation is to describe the activities that occurred, the people involved, the time of the activity and the meaning given by the observed actors about the event in question (Ashshofa, 2007). so that it can provide guidance to researchers

### **Results and Discussion**

#### **Efforts and implementation of the Inheritance of Panngaderreng Cultural Values**

The inheritance of Panngaderreng cultural values in the Bugis community in Makassar City, especially teenagers, is carried out continuously both individually and in groups carried out in the environment; (1) Informal education carried out by parents and other families in the household; (2) Formal education such as primary school education to secondary education or the equivalent, and tertiary institutions; (3) Non-formal education carried out in the community such as the Al-Islamic Education Park. Qur'an (TPA), RaodatulAthfal (RA), guidance on community and youth organizations, traditional institutions, and government-related agencies.

#### **Supporting and Inhibiting Factors**

Factors supporting the inheritance of panngaderrengcultural values in adolescents are: (1) The cooperation and synergy carried out by Tripika (Lurah, Babinsa, Babinkantibmas), parents, teachers, community leaders, and other elements of society in providing guidance to the younger generation are the main factors in the inheritance of panngaderreng cultural values in adolescent children of the Bugis community in Makassar City. (2) Efforts to prevent the rise of crime among teenagers, with the PKK Program in the Kelurahan, the "Door to door" program in the police, the KomsosKommas (Social Communication with Community

Components) program in the TNI are expected to be able to create harmonious relationships and relationships between the community, community organizations, teachers, and government elements can provide convenience in supporting the inheritance of panngaderreng cultural values to the youth of the Bugis ethnic community in Makassar City. (3) Moral and material support, both from the government, internal organizations, sympathizers, have an influence on the inheritance of panngaderreng cultural values to young Bugis people in Makassar City. (4) The rapid development and advancement of technology, especially social media, has a positive impact on the development of teenagers so that it makes it easier for them to learn religion, ethics, customs, and other values.

The inhibiting factors for the inheritance of panngaderreng cultural values to adolescents are: 1) The government's role in preserving panngaderreng cultural values has been running according to its main tasks, although it is not optimal, especially in providing budgets for the realization of work programs, and the government's role is less than optimal in empowering youth in activities. the culture. 2) The limited sensitivity and concern of parents to children's development, both in religious guidance, introduction to customs, manners, as well as the role of parents in educating and being role models for teenagers so that this becomes an obstacle in the inheritance of panngaderreng cultural values. 3) The occurrence of a shift in the cultural values of panngaderreng in adolescents, especially obedience, child manners towards parents and the surrounding community, is an inhibiting factor in the inheritance of panngaderreng cultural values in society, especially in Bugis teenagers in Makassar City. 4) The influence of the development and progress of information technology, especially the use of mobile phones in adolescents, is more negative, so that it becomes an obstacle in the effort to inherit the cultural values of panngaderreng, the active role of the government, parents and all elements of society must be improved so that they are more concerned and sensitive to the use of these technological goods.

The results of the effort to carry out the inheritance of panngaderreng cultural values in the Bugis community in Makassar City, especially teenagers with the material of panngaderreng cultural values in general have been carried out according to norms, rules and customs from generation to generation, so that the panngaderreng culture remains sustainable and lives in the hearts of the people, especially teenagers. However, the results in the inheritance of panngaderreng cultural values, there are behavioral values that are abandoned and maintained by children, parents, teachers and other elements of society, including; (1) Ade' elements. Some opinion figures that the results of the effort to implement the cultural value inheritance of the ade' element in the Bugis community in Makassar City, have been displaced by technological advances and developments and the inheritance of values from the ade' element has not been optimal seen from the concern, attitude, behavior and In the way teenagers respect and respect their parents, the researcher concludes that the values of the ade' element in teenagers have shifted so that all elements of society need to increase their concern in instilling or passing on the values of the ade element that teenagers should have; (2) Elements of speech. Several expressions of figures and government officials provide an illustration of the results of the inheritance of the value of the element of speech that has shifted in the community. What they do is a conscious effort to maintain the values contained in the element of speech so that a child continues to inherit the cultural values of the element of speech in a humanistic manner, the teenager does not have to experience heartbreak or resistance in an effort to find his identity; (3) The element of sturdiness. That what is happening among teenagers is a change to the rapang element in the panngaderreng culture of the Bugis, where they have abandoned the norms or rules that have been taught and exemplified by parents, teachers, and other elements of society, which they should hold fast to as a guide for society. Bugis tribe in interacting with other tribal communities; (4) The element of inheritance. The expression of the resource persons that the results of the efforts to inherit the

cultural values of pangaderreng, the implementation has not been optimally practiced by the community, especially the youth of the Bugis tribe, so it is necessary to instill the values of inheritance elements continuously and sustainably in the family environment as well as in the community; (5) The element of sara'. The expression of the resource persons that the results of efforts to inherit the values of sara' elements in the pangaderreng culture have not been optimal due to the condition of the community (predecessors) who do not provide examples for teenagers, progress, the development of technology and information is increasingly rapid, and the lack of good supervision from parents, the community, teachers and the government, so that all elements need an active role to instill these values

## Conclusion

The inheritance of Pangaderreng cultural values in the Bugis community in Makassar City is carried out continuously both individually and in groups. The rapid development and advancement of technology, especially social media, has a positive impact on the development of teenagers so that it makes it easier for them to learn religion, ethics, customs, and other values. The influence of the development and progress of information technology, especially the use of mobile phones in adolescents, is more negative, so that it becomes an obstacle in the effort to inherit pangaderreng cultural values. The active role of the government, parents and all elements of society must be improved so that they are more concerned and sensitive to these technological goods. What teenagers are doing is a change to the rapang element in the pangaderreng culture of the Bugis. They have abandoned the norms or rules that have been taught and exemplified by parents, teachers, and other elements of society. The teenager does not have to experience heartbreak or resistance in an effort to find his identity.

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